
Houblon Mayor,

*Cur' Special' tent' apud Domum Mansion' Owen
Buckingham, Mil' un' Vic' die Mercur'
xv. die Aprilis in Hebdomada Pasche,
1696. Annoq; Regis Willielmi tertii,
Angliae, &c. octavo.*

THIS Court doth desire the Right Reverend Father in God the Lord Bishop of Ely, to print his Sermon, Preach'd on Monday last at the Parish-Church of St. Brides, before the Right Honourable the Lord Mayor, Aldermen, and Governours of the several Hospitals of this City.

GOODFELLOW.

A
SERMON
Preach'd before the
RIGHT HONOURABLE
THE
LORD MAYOR,
AND
Court of Aldermen,
AT
St. BRIDGE I's CHURCH,
On EASTER-MONDAY, 1696.

By the Right Reverend Father in God
SYMON Lord Bishop of ELY.

London,
Printed for Ric. Chiswell, at the Rose and Crown in
St. Paul's Church Yard. 1696.

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THE
BISHOP of ELY'S SERMON
ON
EASTER-MONDAY.

1696.

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A
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Preach'd before the
LORD MAYOR, &c.

2 T 1 M. II. 8.

Remember that Jesus Christ of the seed of David was raised from the dead, according to my Gospel.

These words are a solemn Charge of St. Pauls to his Son *Timothy*: whom he had earnestly exhorted, in the foregoing part of this Chapter, to take care of *three* things.

First, To continue constant in the Grace, which he had received from our Lord, i. e. in the Doctrin of Christianity, v. 1. Thou therefore, my Son, be strong in the grace that is in Christ Jesus.

Secondly, To deliver this Doctrin to other faithful persons, who might spread and publish it there, where he could not preach it himself, v. 2. And the things which thou hast heard of me among many witness-

ses, the same commit thou to faithful men, who shall be able to teach others also. And

Lastly, Not to be moved by any troubles or difficulties that might come in his way, to neglect his Duty, or be less zealous in it : but in his Christian Warfare to endure hardship, as a good Souldier of Jesus Christ, v. 3.

This he illustrates and urges, by *three* most apt Resemblances, in the three following verses 4, 5, 6. Which shew that it was highly reasonable, he should be no less diligent in his busines, than *Souldiers, and Wrestlers, and Husbandmen* are in theirs. Who do not expect to *carry away the Spoil, to win the Crown* (or other *Prize*) to *reap the fruits of the Earth*; unless they *fight, and strive* (and that according to the *Laws of the Combate*) and undergo those *Labours*, that belong to their Employment.

These things he bids him *consider* and *lay to heart* (v. 7.) beseeching *God, to give him a right understanding in all things.*

Now that he might never fail to do according to these directions, he gives him the Charge, which **I** have now read, to *remember that Jesus Christ of the Seed of David (i. e. the true Messiah) was raised from the dead, according to the Gospel which he had heard him preach.* This if *Timothy* preached constantly to himself, as well as others, the Apostle knew that he would find it more powerful to animate and encourage him in the Christian Service, and to make him unwearied and undaunted therein than any other consideration in the world could be.

So the Words you see do not lead me to prove the Resurrection of Christ from the dead (for which I must refer you to the *Gospel* which he preached,

where

where you will find the belief of it grounded upon the most undoubted Testimonies) but to shew you what necessity there is to remember this, and inculcate it upon your selves and others ; *That Jesus Christ was raised from the dead, according to what we read in the Gospel.*

Why should the Apostle, may some say, command this to be remembred above all other things ? Was there not as much cause to remember the Cross of Christ ? to reflect continually upon his Death and Passion, his bitter Agonies and bloody Sweat, his cruel Torments, and all the vile Circumstances of his Sufferings ?

Yes, no doubt ; there was and is great reason to remember both. But yet you may note, that when the Apostles were to chuse a Person to succeed in the place of the Traitor *Judas*, it was not that he might be a witness of Christs Passion, but of his Resurrection, *Act. 1. 21*. This was the great Business of the Apostleship ; and the great Work also of the Holy Ghost, which presently came down to joyn his Testimony with theirs, as you read *Act. 5. 32*. *We are witnesses of these things* (speaking of Christs Resurrection) *and so is the Holy Ghost* ; *which God hath given to them that obey him.* That therefore which they were peculiarly sent to testify, with the conjunct Testimony of the Holy Ghost ; was above all things to be heartily believed, and faithfully remembred, and solemnly commemorated ; as it is at this Festival, upon more days than one : which our Ancestors, with great reason, have appointed for this purpose.

For this (to give a general reason of it) was the only thing, whereof there was any doubt ; there being

being no question at all, that our Saviour suffered, and was exposed to publick shame. All his Enemies saw him hang upon his Cross ; and were as ready as any other persons in the World, to proclaim and publish every where, that he was accused, condemned, and punished as a notorious Malefactor. Nay, they rejoiced in hope, that they were rid of one, who if he had still lived, was like to draw all men after him. They not only confessed, but gloried, that he was buried, and shut up in his Grave : where they thought to keep him so fast, that he should never stir, to trouble them any more. But that he suffered unjustly, and was wrongfully sentenced and put to death ; this they denied, and resolutely gain-said : And therefore would by no means grant that he was risen out of his Tomb : which they saw plainly would be to reverse the Judgment they had passed upon him ; and to judg and condemn themselves as Murderers and Crucifiers of the Lord of Life.

This therefore being the great Controversie, it was absolutely necessary that the Apostles should constantly assert and evidently prove the Resurrection of Christ above all other things ; if they meant to gain any Disciples to the crucified Christ. And when they had gained them, this was to be kept in mind, and carefully preserv'd, if they intended to have them abide in him, (as St. John speaks) that is, persist in the belief and practice of his Religion. As I shall now proceed to shew, by laying before you, how much depends upon the Resurrection : even, all the Faith, and Hope, and Comfort of a Christian. For,

I. *First*, the Resurrection of Christ from the dead, was the strongest Proof of the most fundamental Point in our Religion.

II. *Secondly*, It removed the greatest Scandal, that lay in the way, to the belief of that fundamental Point.

III. *Thirdly*, It gave all Christians full Satisfaction, that God was abundantly satisfied, with what our Saviour Christ had done and suffer'd.

IV. *Fourthly*, It verified the whole Gospel, which relies upon this, as the undeniable Evidence of it.

V. *Fifthly*, More particularly it proved the Certainty of future Rewards, in the other World. And therefore,

VI. *Sixthly*, Was the most powerful Encouragement to patient Continuance in well-doing : Without which we cannot hope for those Rewards.

This is the Summ of what follows.

I.

First, The Resurrection of Christ, was the strongest Proof of the most fundamental Doctrin in our Religion ; viz. That *Jesus Christ is the Son of God.*

Which he demonstrated indeed in his life-time, by many miraculous Works ; which were the Divine Testimony to him, that he was, what he said, *the Son of God.* And this, in the highest Sense of those Words ; not only sent to act in God's Name, and by his Authority, but begotten of him before all Worlds, being of one Substance with the Father : as the whole current of the Gospel teaches us ; and as the Jews themselves seemed to understand him, when they accus'd him

B for

for saying, *God was his Father, making himself equal with God*, V. *John 18*. And this was said, upon occasion of such a miraculous Work, as none but God could effect.

But some were so malicious as to say, Such things were done by the Power of the Devil. And others, who were better minded, were still incredulous, and asked for a further Evidence, saying, *What sign shewest thou, seeing thou doest these things?* That is, took upon him to drive out those that bought and sold in the Temple, which he calls his *Father's House*. To which he answered in the *Second of St. John's Gospel*, v. 19. *Destroy this Temple* (speaking of his own Body, in which the Divinity really dwelt) *and in three days I will raise it up again*. Here he plainly fore-assigns his Resurrection from the dead, by his own Power; as the greatest Evidence that he was, what he pretended, *the Son of God*; in whose humane Nature the Divine really inhabited. For these Words were, as if he had said, I have given you Signs, and wrought Wonders already, which if they will not convince you, then you must stay till my Resurrection, which will undeniably prove that which you question: It being impossible I should raise my Body from the dead, if I were not really the Son of God.

And thus we read also in *St. Matthew*, that another Company, upon another Occasion, asked him the same Question more than once, XII. 38. XVI. 1. and his Answer was, *A wicked and adulterous generation seeketh after a sign*, (i. e. after so many Signs had been already given, it was a Token of a depraved disposition to call for more) *there shall none be given to them, but the sign of the prophet Jonas*. This was all that remained for the Conviction of obstinate People:

People : Such a wonderful thing as the Deliverance of *Jonas* out of the Whale's Belly, after he had been there buried three days : Or rather a far greater Wonder ; the Resurrection of Christ, after he had been so long actually dead, and buried in the Earth.

This was more than all the Miracles he had wrought while he was alive. Which was the Reason (as *Theophylact* observes) why he wrought none after his Resurrection ; because that was the greatest, the most astonishing Miracle : Able, by it self alone, to prove that he was the Son of God. There needed no more, but only the Coming of the Holy Ghost, to prove that he was indeed risen.

If he had come from the Cross, as his Crucifiers desired ; it had not been such a Wonder, as his Coming up out of his Grave, after they had seen him give up the Ghost upon the Cross. His rising to Life again, struck all his Enemies dead. They knew not what to say, but only that he was not risen. For if he were ; then God (whose Power alone could raise a dead Man) had verified his Word, who said he was the Son of God : And condemn'd theirs, who not only denied it, but pretended that in saying so, he committed Blasphemy against God. If that had been true, God would never have countenanc'd such an impious Person, by raising him to Life again : But have been more concerned, than they, to confute his Word, which had been very easily done ; by letting him lie and rot in his Grave. For he having given this Sign, of his being the *Son of God*, if it had not come to pass ; all the Fame he had acquired by his Miracles, would have died with him. And it was impossible it should

come to pass if he had been a Deceiver and Blasphemer; because God, who alone could raile him, would never have lent any Support to a Lye, and to a Lye whereby his Majesty was most highly affronted: much less would he have digged so deep into the Earth, (if I may so speak) as to fetch him to Life out of his Grave; that he might lay such a strong Foundation as this, for Faith in his Name. No, he himself had declared by the Mouth of *David*, the Royal Ancestor of this Person, that he would destroy all those *that speak leasing* (or Lyes), *V. Psal. 6.* And therefore would not have restored one to Life, whom they had destroyed upon that Account; if he had been indeed guilty of speaking Lyes: But rather have taken care that their Sentence might have been confirmed, by keeping him for ever in his Tomb.

But since our Saviour thus preached, that he was the *Son of God*; and since he asserted this, with as great Plainness at his Death, as he had done in his Life; and since he foretold his own Resurrection, and that by his own Power, and alledged it as the last and greatest Sign of his Truth in this Assertion; he hath proved it beyond Contradiction, by rising again punctually at the time he appointed. Which is the Testimony of God to our Saviour; whereby he hath confirmed and established our Saviour's Word: And, in effect, said what he had said himself, That he is the *Son of God*. Which Truth is the great Support and Comfort of our Souls: God having *laid help* (as it appears by this) *upon one that is mighty to save*: Because he is really God, as well as Man. And therefore present to us at all times and in all places; privy to our most secret

Thoughts

Thoughts and Desires, when we cannot speak a Word ; able to Succor every one, throughout the whole World, who comes to God by him, and depends upon his Almighty Grace.

II.

Secondly, This the Apostles had the greater reason to press, and imprint upon Mens Minds and Memories ; because the Resurrection of Christ removed the greatest Scandal that lay in the way, to the Belief of this fundamental Doctrine, of his being the Son of God : which was the *Offence of the Cross*. This was a very great Stumbling-Block to the Jews (even to those, who had some good Perswasions of our Saviour) that he, who appear'd as their King, should be crucified ; that is, exposed to the most shameful and ignominious Death in the World. This they thought would expose them also, to the Laughter and Scorn of their Neighbours, if they should profess themselves the Followers of one who died amongst Thieves : And whose Life was not valued, by the wise Men of their Nation, so much as the Life of a seditious Murderer. The Gentiles also thought this *Foolishness*, a meer sottish Humour of some dull People ; to addict themselves to the Service of a Man, that hung upon a Gibbet, and there made a most shameful End.

And so they might have thought still, if it had not been for his Resurrection ; which took away this Scandal : and made it appear, that it was no Folly nor Disgrace, to honour one, whom God had most highly honoured above all other Men. His Glory now shone the brighter ; because the most base, ignoble and infamous Death of all others, could not ob-

obscure it. He appeared now like this Sun ; which after it hath been a while wrap'd up in a very thick Cloud, breaks forth with the greater Splendor.

This therefore was to be asserted, and firmly settled, because it advanced him above all other Law-givers, whatsoever : who still lie in their Tombs ; if their Ashes have not been long ago scattered into the Air, and blown no body knows whether. They have a Memory indeed in Story ; but it is that they are dead : and have no Authority now to demand Obedience to their Laws.

This exalts our Bleſſed Lord and Saviour above the greatest Kings and Conquerors, that ever have been in the World : who after all their Atchievements over others, were at laſt utterly defeated by Death ; and ſo vanquished as never to recover their Thrones any more. Search after the Sepulchres of all the *Cæſars* ; read their Inscriptions, if there be any remaining ; and that which seems to raise their Names, and to make them great, in truth depreſſes them and lays them low : ſince after the loftieſt Titles upon their Monuments, they confefs them to lie buried underneath.

Hic jacet terrarum Dominus,

Here lies the Lord of all the Earth, was the high-
eft Stile wherein the goodlieſt Monuments of Earthly Monarchs could ſpeak. But our Saviour's Tomb ſpake another Language ; or rather the Angels of God told his Disciples when they came to viſit it.

Surrexit

Surrexit, non est hic.

He is risen, he is not here. Why seek ye the living among the Dead ? XVI. Mark 6. XXIV. Luk. 5.
He is *Celorum Dominus, the Lord of the Heavens*, as well as of the Earth ; whether you shall see him ascend, and there he shall live for evermore. This great Lord never ceases to reign. He hath no Successor in his Kingdom : But, as God himself, sitteth King for ever and ever.

Which when the Nations of the World heard, and it was substantially prov'd, how could they chuse but say (notwithstanding the Scandal of the Cross) as they do in the Book of the Revelation ?

Who would not fear thee, O L O R D thou King of Saints ? who would not glorifie thy Nome ? for thou only art Holy ; or Sacred. Thy Throne O God (as it is else where) is for ever and ever ; the Scepter of thy Kingdom is a right Scepter : Thou lovest Righteousness and hatest Iniquity ; therefore God, even thy God hath anointed thee with the oyle of gladness above thy Fellows : that is, raised him above all the Kings that ever were.

Thus with respect to Christ himself, we ought to commemorate his Resurrection with the greatest Joy (as I might show, if it were not time to proceed to the other Particulars) because it was in Order to his own Advancement, to the Throne of Glory, as the Reward of his ignominious Sufferings.

III.

Thirdly, As his Resurrection did him more Honour, than his Death had done him Disgrace : so it proved likewise that by his Death he had given to God,

God, all the Satisfaction that he desired. And therefore is most necessary to be firmly believed, and stedfastly preserved in our Memories, that we who do confess him, may all rest assured, that by his Blood, which he shed upon the Cross for us, he hath made a compleat Propitiation for the Sins of all the World.

He himself said before he died, VI. *Job.* 51. that he would *give his Flesh for the Life of the World*: that is, offer up his own Body unto God, a voluntary Sacrifice, to preserve us from eternal Death. For he *laid down his Life of himself*, as he professed, X. *Job.* 18. and without his Consent, no Man had power to take it away: And he truly laid it down: as the *Blood of the New Testament, for the Remission of Sins*, as he likewise himself speaks, just before his Death. XXVI. *Mat.* 28.

Now if his Blood had not been an acceptable Sacrifice unto God, upon this Account for which it was offered; or if there had remained any thing more to be done, which God required or expected from him, for the *Expiation of our Sins* (which was the End, he tells us, of his Sacrifice) God would not have raised him, out of his Grave. For that was not only to acquit him of all the pretended Crimes, for which the Jews unjustly condemned him: But to free him also from the *Iniquity of us all, which the Lord* (as the Prophet speaks LIII. *Isa.* 6.) *laid upon him*; and to declare Publickly to all the World, that he had received full Satisfaction for them, and demanded no more.

Nay, by his Resurrection God not only testified that his Blood was most Precious in his Sight, and had obtained what he intended: but also enabled him

him to go with it himself into the Heavens ; there to perpetuate this Sacrifice to the End of the World ; and by Virtue of it make Intercession for us.

For we are to look upon his rising again after he was slain, to be in order to his doing just as the High-Priest under the Law did : who taking the Blood which had been shed at the Altar, on the great Day of Atonement, carried it into the most Holy Place, where the *Glory of the LORD* resided ; and there presented it unto him : From whence, if he came forth alive, it was a final Declaration, that God was well pleas'd with the Sacrifice, and was at Peace with his People. In like manner did our Blessed Lord and Saviour, who is both our *great High-Priest* ; and also our *expiatory Sacrifice* : after his Blood had been shed upon the Cross, gather it up again at his Resurrection, and go with it into the highest Heavens ; there to appear with it, in the Presence of God for us. And from thence hath already begun to bless us, by sending the Holy Ghost to us : as an undoubted Testimony, that his Blood hath made the Atonement, which he designed. Whereof we shall be more assured, at the consummation of all things ; when we shall see him come *in Person* out of the most Holy Place, at the last Day ; and appear alive *the second time*, *without Sin unto Salvation*. IX. *Heb. ult.*

But for the present it is Evident by his Resurrection, and his sending the Holy Ghost (which Tertullian well calls his *Vis vicaria*, or his *Power which supplies his Place*, till he come again) that he hath fully expiated our Sins ; so as to obtain *an Eternal Redemption for us* : and will also appear *in Person* to our Salvation ; because he hath by the same Re-

surrection overcome Death, which was the Punishment of Sin.

The Conquest of that was a sufficient Declaration, that Sin hath lost its Power over those, who by obedient belief on his Name are made one Body with him. They may be satisfied, that it can no more hold them for ever in its Chains, than it could him, whose Members they are. And consequently that their Sins (of which Death, as I said, was the Punishment) are certainly cancelled and blotted out: so that they may comfortably wait upon God, *for his Son from Heaven, whom he hath raised from the Dead; even Jesus which delivers us from the wrath to come,* 1 Thess. 1. 10.

Whereas, if he had not risen from the Dead, we could have had no assurance, no, not by his Death and Passion, of Remission of Sin: Because there would have been no Proof, that the Punishment of it (*viz.* Death) was taken away, without which we cannot be said to be forgiven. No, St. Paul openly professes, 1 Corinth. XV. 17. *If Christ be not raised, your faith is vain: ye are yet in your Sins.* They are not remitted, that is, but we are still liable to undergo the Punishment of them: It is not apparent that we shall be acquitted, and freed from that Obligation to suffer the Punishment of Sin; unless we believe Christ's Resurrection.

He made indeed a new Covenant in his Blood; which promises Remission of Sin: But what Assurance can we have, that his Blood is accepted with God for this End; and that Christ hath Power to make good his Promise, to pardon our Sins, to release us from the Punishment of them; by delivering us from Death and from the Wrath to come: if

if he be not risen from the Dead ? None at all, but as St. Paul there asserts just before v. 15. *If Christ be not risen, then is our preaching vain ; and your faith is also vain.* We have no ground to publish, nor you to receive, such great things as we promise : unless we are as sure of this, as we are that Christ died.

Therefore this was absolutely necessary to be established and settled in the Minds of Believers, by all the Labour and Pains the Apostles could take ; that as Christ *was delivered for our Offences* (they are the Words of the same St. Paul, IV Rom. ult.) *so he was raised again for our justification.* But further I must add that,

IV.

Fourthly, The Resurrection of Christ was necessary to be established in Mens Belief and in their Remembrance, because it was the verification of the whole Gospel : the great Proof of all that Christ had taught his Disciples : the Christian Religion in an Epitome : The Doctrine of Christ in one word. Which is the ground of that Speech of the Apostle, X. Rom. 9. *If thou shalt confess with thy Mouth, the Lord Jesus, and believe in thine heart, that God raised him from the dead ; thou shalt be saved.* This he makes to be the Summ of Christian Belief ; because he that was perswaded of this, and openly acknowledged it, must unavoidably believe and own the whole Gospel. The truth of which, Christ sealed by his Blood ; and God the Father sealed by raising him from the Dead. Which assured all that believed it, there was no other way to Life

and Happiness, but that alone, which the Lord Jesus, who is *the way, the truth and the life*, had delivered.

And a far greater Testimony this was, which God gave to the Gospel; than had been given to the Law of *Moses*: for after he was buried, we hear no more of him, till our Saviour saw him in the holy Mount, together with *Elias*: where they discoursed with him of his glorious *decease which he should accomplish at Jerusalem*. *Moses* indeed wrought Miracles; he heard Voices from Heaven; there were Appearances of Angels to him upon some Occasions; his Face shone, as our Saviour's did when he was transfigured: But as most of these were more frequent, and all of them more glorious in the giving of the Gospel; so, besides them all, the Author of it rose from the Dead, as he said he would, to prove that God, who had sent Prophets before, had now sent his Son to publish his Will unto the World.

If we believe this, then we are obliged, and there is no way to avoid it, to entertain all his Doctrine; to lay to Heart his Commands; to take upon us his Yoke, and submit our selves to the Government of his Laws: and that, as we hope to obtain remission of Sins, and eternal Bliss; which are promised to none but the Obedient. On the contrary, Tribulation and Anguish, Indignation and Wrath, are threatned to all those that do Evil: which the Resurrection of Christ assures us, he will not fail to inflict upon them.

And here it will be fit to observe these two things, which are very manifest.

First, That the Resurrection of Christ most evidently proved, that no Man was bound any longer to observe any Laws formerly in force, which are not contained in the Law of the Gospel. But,

Secondly, That we are all thereby necessarily and indispensably tied, strictly to observe this Law, which Christ hath laid upon us.

I. First, I say, it proved the Dissolution of all former Laws, though of God's own making; and solemnly delivered by *Moses* unto the Jewish Nation. Who were very hard to be perswaded, that they needed no longer to trouble themselves with those carnal Ordinances; which required them to make a difference of Meats; to wash their Bodies after several Defilements; to wear only a certain kind of Garment, and offer such Sacrifices as *Moses* prescribed, (which were a very heavy burden to them) but only give up themselves to Christ, to be ruled by his easie and gentle Laws, of Temperance and Chastity, Meekness and Humility; Justice and Charity; being ready to do good, and to forgive; as well as to worship God in Spirit and in Truth. For unto this the Jews objected, that God had made a Covenant with their Fathers, by the Ministry of *Moses*, requiring such Observances: And that they could not absolve themselves from that Bond, which they had received by being circumcised: but stood in dread of being cut off (as the Law threatened) if they did not receive that Obligation, by Circumcision, to observe the whole Law of *Moses*.

Unto

Unto which the Apostle St. *Paul* gives satisfaction after this manner, (VII. *Romans* beginning) a Law (as you all know who are bred up under the Discipline of the Law) can have dominion over a Man, no longer than he lives under that Law. As for example, a married Woman, cannot be bound by the Law to her Husband any longer than he lives. If he die, she is so loose from her Husband, that though while he lived, she could not honestly marry another man, yet he being dead, she may give her self in marriage to another person, and be no Adulteress. This is the sense of the three first Verses of that Chapter. To which the Jews might reply; True, if we were no more bound to *Moses* his Law, than a Wife is bound to her Husband when he is dead, your Argument would be good: But how doth it appear that the Law of *Moses* is dead, as it supposes? For if it be not dead, we are still tyed to it by your own Confession. Unto this the Apostle goes on to give satisfaction in the following Words, *v. 4. Wherefore, my Brethren, (i.e. if you allow my Principle, then thus I demonstrate your Obligation to the Law ceases) ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him, who is raifed from the dead, that ye should bring forth fruit unto God.* In which Words he asserts, that by the Death of Christ (for that he means by *his Body*) there was an end put to their Law: From all Obligation to which they were as much released; as a Wife is from her Husband, when he is gone out of this World (that's the meaning of *ye are become dead to the Law by the body of Christ*) for the whole Law of *Moses* depended upon their Sacrifices; which all having

having respect to the Sacrifice of Christ, his Body being offered up, put a Conclusion to them (which could have no effect, if they continued them) and demonstrated they had no Obligation to observe that Law : But were left free now, to subject themselves to a new Law (which he calls being *married to another*) and they might easily know whose Law that was, even his *who is raised from the dead*. They were really absolved from the *Mosaical Religion*, by the Death of Christ's Body ; as much as a Wife is from her Husband, when he is extinct : But that which fully convinced them of it, and moved them to embrace a New Religion, was the Resurrection of that Body of Christ from the dead. They could not have believed their Freedom, and so none would have forsaken their old Discipline, and betaken themselves to Christ : if his Resurrection had not followed his Death ; which solidly proved the Efficacy of it to abolish the Law of *Moses*. For this being established, none could see any good Reason to adhere still to their former Rites and Ceremonies : there being such a powerful Proof of the Authority of Christ, to take them all away, and settle a better way of living in their room ; which the Apostle calls *bringing forth fruit unto God*.

And as this was an Argument to perswade the Jews to forsake their Rites, though appointed by God ; so it effectually prevailed with the Gentiles to renounce their idolatrous Worship, as we read *1 Theff. I. 9, 10. Ye know what manner of entrance we had unto you, and how ye turned from Idols to serve the living and true God ; and to wait for his Son from heaven, whom he raised from the dead, &c.* We have all great reason so to do, and to be exact and faithful in his Service : looking upon our selves as most strictly

strictly tyed to the Observance of those Laws, which are confirmed to be the Will of God, by such a Demonstration, as the Resurrection of him that gave them from the dead. This evidently shews, which is the other thing I mentioned.

II. That they are utterly inexcusable, who break loose from the Laws of Christianity ; which hath excused us from all other Obligations. For that very reason, we are the more strictly bound to obey the Gospel ; because we are thereby absolved from the Law of *Moses*. The Resurrection of Christ doth not more effectually prove, for instance, that the Sacrifices which he ordained (and such like Rites) are all abolish'd ; than it proves the indispensable Obligation that is upon us, to offer unto God continually, the Sacrifices which Christianity prescribes. Which are principally these.

First, The Sacrifice of a broken and contrite Heart : truly grieved for our Sins past, and sincerely resolved to do better for the time to come. That is, unfeigned Repentance, which was ever necessary before that Law was given.

Secondly, The Sacrifice of our own Body, (XII. Rom. 1.) That is, of our selves to God : which we must devote to him, in Purity and Holiness, Temperance and Soborness, Meekness and Humility, and such like Vertues ; which are infinitely more acceptable, than all the Beasts in the World.

Thirdly, The Sacrifice of Praise and Thanksgiving to God (XIII. Heb. 15.) who hath made us Partakers of his Grace in Christ : which shews us the way

to

to be more happy, than we could possibly invent, had we the whole World at will.

Fourthly. The Sacrifice of all our *Animosities* and angry *Resentments*; which must be entirely given up to God, for this Reason: Because *Christ our Passover, or Paschal Lamb, is offered for us*: Therefore let us keep the feast, not with the old leaven of malice and wickedness, but with the unleavened bread of sincerity and truth, *1 Corinth. V. 7, 8.* which was part of the *Anthem* yesterday. For it is vain to pretend to love God, if we hate one another. The Praises we bestow upon him will signify nothing; if we jarr and quarrel among our selves. This will spoil all the Melody of our Psalms and Hymns and spiritual Songs; wherein at this Festival we laud his Holy Name.

Lastly, The Sacrifice of *Alms* seems to be the chief of all: which the Apostle would no more have us to forget, than the Resurrection of Christ from the dead, *XIII. Heb. 16.* *But to do good, and to communicate forget not; for with such sacrifices God is well pleased.* He had been proving in the foregoing part of the Epistle, that Christ being risen from the dead, was not only gone into the Heavens: but there made an high Priest *at the right hand of the throne of the Majesty in the Heavens*, *VIII. 1.* whereby he can by virtue of his Sacrifice, once offered, do that for us, which the Priests of old could not, by all the Sacrifices which they offered daily: Bring us, *i.e.* into that *high and holy place, by a new and living way which he hath consecrated for us through the veil; that is to say, his flesh*, which he offered for us. From whence he infers, that as all Christians should hold

fast their Profession, with a true Heart and pure Conscience: constantly induring with such a stedfast Faith as was in the ancient Worthies whatsoever God pleases: Having Christ especially in their eye, *the author and finisher of our faith, &c.* So he at last, in the Conclusion of all, preses the great Duty of Charity; *v. 1.* of this XIIIth. Chapter, *Let brotherly love continue.* Which he illustrates by some instances, in the two following verses: and then, after some other instructions, renews his Exhortation, in these famous Words I have now mentioned: *But to do good and to communicate forget not: for with such sacrifices God is well pleased.* And let me preses the same Duty upon you (before I proceed any further) as both the Feast which we keep, and the Place where we are assembled, and the Occasion of our meeting together require.

WE are here assembled in the House of God, to commemorate the wonderful Love and Power of God in the Resurrection of Jesus Christ from the dead. For which, I doubt not, you are all ready devoutly to offer unto him, *the sacrifice of praise, giving thanks unto his name:* as the foregoing words (*v. 15.*) exhort you. But the Apostle tells you further, that you must not content your selves, nor think to please God, with empty Praises and Acknowledgments: but *remember to do good and communicate to the Necessities of others;* for these are the Sacrifices which are most grateful to his Majesty.

There

There was an express Command in the Law of Moses which we find often repeated, that when the Children of *Isra*el came to worship the L O R D, *None should appear before him empty*. Which was first ordained, I observe, when he enjoyned them to keep the Feast of the Passover, XXIII. *Exod. 15.* But it is afterwards explained to be meant also of the other two great Feasts (mentioned in the following Verses) XVI. *Deuteron. 16.* *Three times in the year shall all thy males appear before the Lord, in the place which he shall chuse, &c. and they shall not appear before the Lord empty.* That is, without some Present unto him, as a Tribute of Thankfulness for the Benefits they had received ; and as an Acknowledgment, that he was the supreme Lord of all, and they but Tenants under him.

Which Precept is not less reasonable to be observed now, than it was under the Law ; but far more reasonable : He being our Lord by an higher Title, of our Redemption by Christ Jesus ; and the Blessings of the Gospel, for which we make our thankful Acknowledgments, infinitely transcending their Deliverance out of the Bondage of *Egypt*, and the fruitful Seasons which they afterwards enjoyed in the Land of *Canaan*.

Therefore if not at all our holy Assemblies, yet at our principal Festivals (which are *Three* also) we are bound sure to bring along with us, some Alms and Oblations to our Almighty Benefactor. Particularly now at this Feast, which is answerable to their Passover ; no Man ought to appear before the Lord empty : But full, at least, of most hearty Resolutions, that he will do some charitable Act or other ;

as a Token of his Gratitude to God, who hath done so much for him ; and as a Recognition of his supreme Dominion over all.

It is always a *Christian Duty* to contribute to the Relief of those that are in need : But now, at such a time as this, it is a *piece of Worship* : A part of the Divine Service ; without which our solemn Feasts and Praises of God, will be but empty Sounds, and avail us Nothing.

Let us therefore be careful not to forget to do good ; but together with the Sacrifice of Praise and Thanksgiving offer this most acceptable Sacrifice ; which God expects should attend upon the other.

Never fail to communicate to others ; when you commemorate how bountiful God hath been to you. Especially now, when you remember the Lord *Jesus* was raised from the dead, to be your Advocate with the Father, and to exercise the Office of a merciful and compassionate High-Priest for you in the Heavens ; Let it raise and stir up in your hearts bowels of Mercy and Pity, for the Help and Relief of your distressed Brethren.

When you feel your Hearts moved to give thanks to God, saying with St. Peter I. 13. *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead* ; let this grateful Sense of his Goodness, move you also to be *merciful, as your heavenly father is merciful* ; that thereby you may excite others to bless him as well as your selves.

Do Good to the Poor and Needy, because he is so very Good to you, as to make you able to do Good to them. And the more Good God hath done any of you; look upon your selves as bound to do the more to others. For that was the Rule, which God gave for their Charity, at the Three great Festivals amongst the Jews, as you read XVI. *Deut.* 17. *Every Man shall give as he is able, according to the blessing of the L O R D thy God, which he hath given thee.*

Consider now how God hath blessed every one of you here present, and then look upon your selves as engag'd to offer to him something proportionable, for the Comfort of others, at this time: When you appear before him to thank him, for the great Blessings, of all sorts, which you enjoy by the Favour of his Goodness towards you. And that for these *two* Reasons.

First, Because the Commemoration of Gods Benefits to us, of whatsoever kind they be, necessarily obliges us (nay, if we have any sense, naturally inclines us) to make some suitable return to him. Who needing nothing himself, bids us give it to those that do; and he will take it, as bestowed upon him. And

Secondly, Because it is the very intention of this particular Benefit, which we now commemorate, *viz.* Christs Resurrection from the Dead; to raise up our hearts above this World, and to quicken us to all good Works: of which these Sacrifices are the chief. So that he hath but a Name to live, who still remains covetous; and for whom no body is the better. He is dead and buried in earthly affections, and is not *risen with Christ*: for if he were, he would

seek

*seek the things that are above (as the Apostle speaks
III. Colof. 1.) Lay up treasure in heaven, and not set
his heart on things here beneath.*

And accordingly we find this blessed fruit of the Resurrection of Christ, as soon as ever it was published, in the first Converts to Christianity. For *all that believed* (II. Acts. 44.) *had all things common, and sold their possessions and goods, and parted them to all men, as every man had need.* Immediately, that is, their minds were quite taken off from this World ; and they apprehended nothing more necessary, than to make provision for another World, where Christ is : by employing all that they possessed here, in the best manner they could, for his service. As you are further informed IV. *Acts.* 33. if it be rightly understood ; *with great power the Apostle gave witness of the Resurrection ; and great grace was upon them all.* This *χάρις* or *G R A C E* was *Charity* : as appears by the proof he gives of it, in the next words ; *Neither was there any among them that lacked ; for as many as were possessed of lands or houses sold them, and brought the price of the things that were sold, and laid them down at the Apostles feet : and distribution was made unto every man as he had need.*

You are not bound indeed to sell all you have, and give it away to pious uses, as they did (which was practised only at *Jerusalem*, and in no other Church ; for some special reasons, not now to be mentioned) but yet you must not keep all you possess to your selves ; for the Apostles expected some of this Good Fruit in all other Churches, where they sowed the Seed of the Gospel. Which was wonderfully fruitful in some Churches ; particularly

larly those of Macedonia: who brought forth, as I may Say, *an hundred Fold*. For such was the Grace of God bestowed on them, that in a great trial of affliction, the abundance of their joy and their deep poverty, abounded unto the riches of their liberality: for they gave to their power, nay, beyond their power; praying the Apostle with much intreaty to receive their gift, &c. 2 Corinth. VIII. 1. 2. &c. By which Noble Example St. Paul provokes the Corinthian Church (v. 7.) to a pious Emulation of those excellent Christians; that *as they abounded in every thing, in faith, in utterance, and knowledge, &c. so they might abound in this GRACE also.*

And the like Fruit the Preaching of the Resurrection hath brought forth in abundance, among your worthy Ancestors in this great City: else we should not have had such a large Catalogue of good Works, as I am now to report to you, of a great Number of poor Children, and other poor People maintain'd in the several HOSPITALS under the pious Care of the LORD MAYOR, Commonalty and Citizens of the City of LONDON, the Year last past.

Here followed the Report.

THE

AFTER THE
R E P O R T.

SEE here, Right Honourable and well beloved, what powerful Motives you have to this *Grace*, as the Apostle calls it. You have the worthy Examples of those who have gone before you in well-doing : which it is ranck Hypocrisie, to command and extol, without imitation. You have the Care and Fidelity of those who are intrusted with their Bounty, to provoke you to this sort of Charity, in augmenting the Revenues of the Several *Hospitals*. Both because you are sure what is so bestowed, will be faithfully employed ; and employed to the relief of those who are undoubtedly necessitous : and because their Revenues, you see by the *Report*, are much impaired ; and yet very considerable Numbers have been most mercifully relieved.

For to the Honour of this Renowned City be it spoken, and to the Honour also of our Religion, there have not been more noble things of this Kind done in any Place of the World, than have been done here since the Reformation of Religion. Which they of the Romish Faction have been wont to revile with most impudent Calumnies, saying ; that *good works dyed, together with their way of devotion* ; and that we have nothing but *an empty faith left among us*. Which is like all the rest of the Impostures, whereby that Religion subsists. For this was confuted in the very beginning of the Reformation.

formation. Forty Years after which (now above an hundred Years ago) a great Man, * upon this very occasion, challenged *Rome* or any other City in Christendom to produce such a Show as we see here this Day. And it is much increased, I doubt not, since that Time : Though then, he saith, ^{1558.} he was able to prove, that *there had been more done* ^{pag. 17.} for the increase of Learning, and providing for the Poor, within those Forty Years, since the Church was reform'd from its Errors, than had been done in any Christian Realm, not only within the same Forty Years (which was sufficient to stop their Mouths) but in any Forty Years upward, during all the time of Poverty.

And if they were so liberal in those Days, when they were but newly crept out of the Darkness of Superstition ; how much more should we abound in this Virtue, who by God's singular Goodness have long enjoy'd the Light of the Gospel ? Who have had also so many Examples since of bountiful Benefactors : who have been taught this Duty so frequently : and been taught it, not only by God's Word, but by his Rod. Whose Discipline some years ago instructed us, how uncertain all our Possessions are : as we beheld in those dreadful Flames, which consumed so many goodly Buildings ; and spared neither God's Houses nor the Poors.

And now we have been very lately taught this Duty again, in a contrary Method ; by the most merciful Deliverance, God hath graciously bestow'd upon our King, this Church, and Kingdom, from the Hands of Blood-thirsty Men. Who if they had succeeded in their execrable Designes of *Affimation*,

E Inscr.

* Dr. (afterwards Bishop) Andrew's Sermon at the Spittle,

Insurrection and *Invasion* ; this City, in all likelihood, had been exposed to spoil and rapine ; if not laid desolate : By the barbarous Cruelty of that Nation, which hath not been wont to spare those of their own Religion, from the most terrible Executions ; nor not their Religious Houses (as they call their *Monasteries*) which they have laid in Heaps of Rubbish.

This is a mighty reason we should dedicate some part of those Goods to God ; which might have been all ravaged from us, if he had not most graciously secured them unto us.

But there is a far stronger Reason ; which is, that God strictly requires this *Grace* of you, as you hope for Mercy from him, at that great Day when you must appear before our Lord, who *being raised from the dead, is ordained by him to be the Judge of the quick and dead*, X. *Acts* 41, 42. If he find then you have been wont to appear before him at these Solemnities, with empty Hearts and Hands ; having put him off merely with verbal Praises ; you must not expect a favourable Sentence from him : For, quite contrary, *he shall have judgment without mercy, that hath shewed no mercy*, II. *Jam.* 13.

For they who have been unjust and fraudulent in their Dealing, who have oppressed their Brethren, or used any Extortion, can never answer it unto God ; if they do not by giving Alms, purge their Estates from those ill gotten Goods : which they cannot restore to their right Owners ; because they know not, perhaps, whom they have particularly wronged or where to find them.

And

And as for those who have honestly gotten their Estates, they are plainly bound in gratitude to God, to make him a Present of some Portion of them : who is the Donor of the whole ; and expects such an acknowledgment of his Divine Blessing upon their true Endeavours.

And whether you have done thus, assure your selves will be strictly examined at that great Day ; as our Saviour himself teacheth us, in that known Place, XXV. *Matth. 34, &c.* Which I beseech consider at your leisure. Some then will be apt to say (according as the proceedings at his Tribunal are there represented) " Lord, though I have " been a great Sinner, yet I have been very Peni- " tent for my Offences : and have not only very " sorrowfully bewailed them, but utterly forsaken " them. How doth that appear, will the Judge " then inquire ? Have you restored that which was " deceitfully and unjustly gotten ? or have you gi- " ven it to the Poor, as I directed you in those " Words, *give Alms of such things as you have :* " *and behold, all things are clean unto your, XI. Luke* " *41?* (And) if you cannot return the *Answer of a* good Conscience, and faithfully say you have so done ; your Repentance will be rejected.

" And if others plead their Justice and honesty ; " that they never wronged or defrauded any bo- " dy ; but always paid every Man his own ; the " Judge will demand, but what Good did you do ; " with all the Wealth, that I blessed your honest " Diligence with all ? you have been just, it is true ; " but have you been charitable ? have you supplied " the Needs of the Poor ? fed the Hungry ? cloath'd

" the 'Naked ? taken Care of the Sick, and of the
" Prisoners, &c. If not ; your Justice will prove a
lame and defective Vertue : unable to support you,
and make you stand in that dreadful Judgment.

Now that there will be such an *Audit*, wherein every Man shall be accountable to God for what he hath done in the Body, the Resurrection of Christ, which we now remember, is the great and most convincing Proof : As the Apostle teaches us, in *XVII. Acts 30, 31.* where he saith, *God commands all Men every where to repent, because he hath appointed a day, wherein he will judge the world in righteousness, by that man whom he hath ordained ; whereof he hath given assurance to all men, in that he hath raised him from the dead.*

Which leads me now to the next general Head, propounded in the Beginning.

V.

Fifthly, That the Resurrection of Christ is a most evident demonstration of future Rewards in the other World, to all that *live godly in Christ Jesus*. For, as it verified his whole Gospel, of which this is a Part, that *they that believe in him shall have everlasting life* : So it is an Instance and Example of the Truth of it ; that they who do well shall not go unrewarded, how ill soever they be used here. For our Lord is *the first fruits of those that sleep* : and hath shown by what is done for him, what he will certainly do for us. And it is to be considered also, that he hath power, by his Resurrection, to perform his own Promise : The Gift of Eternal

Life

Life is in his own hands. *For this is the record, that God hath given us eternal life, and this Life is in his Son. He that hath the Son, hath life; and he that hath not the Son, hath not life,* 1 John V. 11, 12. That is, all the Witnesses to the Truth of Christianity, testifie this; that God will give us Eternal Life; and that it is in his Son's Power to bestow it: And therefore he that is a Christian, (*i. e.* sincerely and effectually believes on his Son) that Man may be confident of Eternal Life.

VI.

Sixtly, Which is the most powerful Encouragement to patient continuance in well doing, though after all the good we do here, we should suffer never so much for Righteousness sake. This, as well as the former, would deserve to be enlarged, if I had room for it in this Discourse; which is to be confined within the bounds of a Sermon. Which though I am unwilling to transgres, yet I beg leave to say a few words of this last thing; because my Text hath a particular respect to it.

The Apostle, you heard in the beginning, had exhorted his Son *Timothy* to *endure hardship as a good Soldier of Jesus Christ*; and not to flinch from his Duty, though he encountered in the discharge of it never so many difficulties. Which he knew he would easily overcome, if he did but remember *Jesus* his Lord and Master, *of the seed of David*; and how he was *raised from the dead according to his Gospel*. This was sufficient to inspire him with Courage and Resolution, if he always kept it in mind. For what

what if he was persecuted? What if he was reproached, and vilified, and turned out of doors, &c. So was *David*; so was *Jesus*; who was every way of the seed of *David*: Both as he was born of that Family; and as he endured the like Persecutions and vile Usage from the *Pharisees*, as *David* had from *Saul*: But both their Sufferings, *David's* and *his*, ended at last in a Kingdom; and, as *St. Paul* saith elsewhere of our Saviour, *Though he was crucified through weakness, yet he lives by the power of God*, 2 Cor. XIII. 4.

Let us then be of good courage, for because he *lives we shall live also*: And where *he is*, there shall *his faithful servant be also*. So he hath told us himself; *who is the faithful and true witness*; *the first begotten from the dead*; *the Prince of all the Kings of the Earth*: Who will never suffer those who are faithful to him, to lose by his Service; but beget them all again, after they are dead unto an endless and heavenly Life; that they being Children of the Resurrection, may reign with him in his celestial Kingdom.

Ye have heard, saith *St. James*, v. 11. *of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful, and of tender mercy*. For all his Affliction concluded, in a far more flourishing Condition than he enjoyed before they befel him: And if we could believe, what is added in some Copies of the *LXX* to that Book, he was also made Partaker of such an Honour, as set a special mark of God's Favour upon him; and declared how highly he valued his Patience. For after the last words of that Book of *Job* according to the Original (*So Job died*

died old, and full of days) some Greek Copies add, Τέγεαπταί δ' αὐτὸν πάλιν ἀναστορεῖ, &c. It is written also that he should rise to life again, with those whom the Lord raiseth up. The word πάλιν (again,) saith Olympiodorus, denotes that he should have another Resurrection here, besides that which he had from Poverty and Misery to a splendid State of Prosperity: and that was when Christ rose from the dead. When the graves were opened, and many bodies of Saints which slept arose, and came out of the graves after his Resurrection, and went into the holy city, and appeared unto many, XXVII. Matth. 52, 53. Now by Suidas and others it appears, that there was a Tradition which some believed, that Job was among those Saints that arose with our Saviour; which if it be true, was to demonstrate the high Esteem that God hath of humble Patience; which moved him to do this Man the Honour of accompanying our Saviour at his Resurrection, who had been so memorable for this Virtue. For so Suidas his words are, He triumphed gloriously after his Agonies; he set up his Trophies: Not such as those in the Olympicks, or other celebrated Games among the Greeks; but far more honourable. For besides what God restored to him of worldly Blessings before he died, this was to ζωήν, the last and greatest Prize which he won, to rise to Life again with our Saviour, when he overcame Death.

But howsoever that be, we have a more sure word (as St. Peter speaks) upon which to build our Faith, and support our Patience in well doing. *For if we believe that Jesus died and rose again, even so, them also which sleep in Jesus, will God bring with him.* 1 Thess. IV. 14. For he will appear the second

cond time (as you have hear'd) and when Christ who is our life shall appear ; then shall we also appear with him in glory. Faithful is he that called you, who also will do it. Therefore be faithful unto death, and he will give you a crown of life.

Thus I have shown you, there was more to be seen in an empty Sepulchre ; than when the Corps was in it.

For if our Lord be risen, and be not there (as the Angel said) then we see, he was the Son of God. We see him that by suffering death was made a little lower than the Angels, crowned with glory and honour. We see that God is reconciled unto Sinners ; and that Death hath lost its Sting. We see the Gospel is the Rule, according to which we ought to order our Life. We see our high and heavenly calling in Christ Jesus. And Lastly, we see that as glorious Things are laid up in store for those that love and obey him ; so nothing can separate us from the Love of God in Christ Jesus our Lord.

And therefore, my beloved Brethren, be ye steadfast, unmoveable, alway abounding in the work of the Lord forasmuch as ye know that your labour is not in vain in the Lord, 1 Corinth. XV. 58.

Now the God of Peace that brought again from the dead our Lord Jesus, that great Sheperd of the Sheep, through the Elood of the everlasting Covenant,

Make you perfect in every good work to do his will working in you that which is well pleasing in his sight through Jesus Christ ; to whom be glory for ever and ever. Amen. XIII. Hebr. 20, 21.